THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"*Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold.*"—PROV. 3: 13, 14.

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UTAH AND THE "MORMONS."

AN EDUCATOR'S VIEWS OF THE LATTER-DAY SAINTS AND THEIR COUNTRY.

[DR. HUBERT M. SKINNER, a well known Chicago educator, recently visited Salt Lake City, and lectured before the Utah Teachers' association. His impressions of the state and the people are given in the *St. Paul Globe* of February 19th, 1905, and are as follows.—ED.]

Utah is utterly unlike any other state of the Union in its geographical features, in its history, and in the predominant type of its religion. The tourist knows this in advance, and refuses to be surprized at the anomalies which have been described for many years in book and magazine and newspaper relating to this state of the Saints in the far west.

Yet surprises are in store for him, and their number is not small. The greatest of all surprises will be the thoroughly modern, up-to-date, and genuine character of the civilization and culture of Utah of to-day.

The meeting of the State Teachers' association, in the first week of the present month, at Salt Lake City, offered an excellent opportunity to study the educational and social conditions. In a state which has scarcely 2,000 teachers who could expect to witness an attendance such as one might see at the annual association meeting in Indiana, Iowa, or Illinois? Yet Barratt Hall, the commodious assembly room of the great university of the Saints at Salt Lake City, cannot accommodate the throng in attendance, though it offers

seats to 1,100 or more; and for the principal meeting of the session the great Tabernacle has to be thrown open.

An inspiring address by the newly inaugurated governor, at the opening of the session, reveals something of the quality of the man whom Utah has chosen for chief magistrate. Governor Cutler is a self-made man, it is true, but he is well-made, and has none of the crudeness of the self-asserting politician. A quiet, scholarly man he seems; a man of conscience, of taste, and of force.

A Spanish song is rendered by a young gentleman, and various French airs are sung with faultless Parisian accent by a young lady. Are these artists visitors who have been secured for the occasion? By no means. They are natives of Utah, who have been trained in Europe.

Utah is, for its size, the most cosmopolitan commonwealth in America. Its people travel more than any other like population in the world. This is due to the missionary spirit, which leads the men to give some of their years of young manhood to the work of evangelizing abroad. The educative influence of the religion of the Saints is likewise seen in the readiness and purity of the speech on every hand. Every Saint is trained almost from infancy to be a public speaker—to take part instantly in any service at which he may be called upon. Thus native ability is brought out, and the speaker improves with practice from boyhood. The critic armed with tablet and pencil to record slips in grammar or in pronunciation will find little to criticize in the English used in an educational gathering in Utah. In this state, moreover, the theater has proved a strong educational and moral force. The Church has encouraged a high-class drama, and from ancient days there has been maintained in Salt Lake City a commodious theater, a model of convenience and of safety. In Utah, as in ancient Greece, the theater has aided to elevate the morals, inculcate the finer sentiments, and correct and elevate the speech of the people.

The dance, likewise, has been utilized as a means of popular education. The Teachers' association was opened with a ball, in which the newer dances predominated. The people are all dancers, and all enjoy entertainments of this kind.

A drive through the streets of Salt Lake City will reveal evidences of public spirit and private enterprise which would be creditable to a capital city many times its size. There is no state house as yet, but the city and county building, which answers the purpose of one, is among the finest in America. The vast Temple, of white stone, is unique in design among the religious edifices of the world. Since its dedication, no "Gentile" has ever crossed its portals. The imagination may picture its rich curtains and its symbolical decorations, but its mysteries are destined to remain a sealed book to the general public.

The Tabernacle, it is claimed, will comfortably seat ten thousand people. Its organ is believed to be the largest and best in the world. Its unpaid choir numbers from three hundred to six hundred. The vast auditorium can be cleared almost instantaneously, since the sides are simply great rows of doors, all ready to open. The acoustic properties of the vast chamber are wonderful. From one end you can hear a pin drop at the other end. A whisper can be heard without effort throughout the length of the building.

It is an error to suppose that the Tabernacle was erected simply as a temporary structure, to serve until the Temple should be completed. The two buildings are wholly distinct in purpose. The Temple was never designed for a great assembly hall.

Strange to say, the Tabernacle was built without the use of iron nails or bolts, for these could not be obtained. The great trusses which support the roof without columns are joined together with wooden pins. The stones of the Temple might almost have been set up without mortar, so perfectly were they cut. Each had its number marked upon it. The mortar was very sparingly used in putting the stones together. Both buildings, it is held, were planned by direct inspiration, and no earthly architect can claim credit for their conception.

Perhaps nowhere in the world is there greater sincerity in religious belief than is seen in Utah. All concede to the Saints sincerity and devotion to their ideas of religious duty. It will not do to stop here. The Saints are people of education and refinement fully up to the average in the country at large. They are people who read and think and discuss.

Whatever is peculiar in the social fabric of Utah must be explained by their peculiar religious belief, which dominates all their acts, and by their history, which finds no parallel in the annals of modern times. For a parallel, indeed, one must go back to the days of Moses and the Israelites. The Saints arrived in Utah in 1847, when it was yet Mexican territory. They accomplished their perilous march over the unknown plains, far beyond the possible aid of man, and surrounded by almost every conceivable peril, under the direction of a leader as absolute in authority as was Moses of old. Without such a leadership, as absolute as that of an army, they would probably have perished. With it they transformed a desert into a garden. Strange to say, the land to which they came seemed a very model of ancient Palestine, with its Jordan River and its Dead Sea. So strangely did they seem to live over again the patriarchal age of Scripture, that they fell into the life of the old dispensation, which found for every woman a home and a protector, and laid upon every man a burden of duty to his family and to his fellows. They adopted the patriarchal polygamy, but not the patriarchal slavery. From that curse they were always free.

Utah is now one of the world's great highways, and basks in the full light of the twentieth century. She seemed to have passed through three thousand years of history in less than six decades.

The influence of her strange past will linger long over her people. They accept of the new without reviling the old. Thrift and plenty, generous living, culture, and sentiment go hand in hand with ceaseless industry in the "Bee Hive" state. In a land like ours, where the widest religious toleration is supposed to obtain, both legally and socially, the end of polygamy should mark the cessation of bitter hostility to the religion of the Saints; and this barrier removed, we may all take pride in the marvelous state which industry and faith have reared about the Great Salt Lake of the far west.

THERE is always hope in a man that actually and earnestly works. In idleness alone is there perpetual despair.—THOMAS CARLYLE.

EVAN ROBERTS IN LIVERPOOL.

[Evan Roberts, the young Welsh revivalist, who has so suddenly come into the eyes of the public, is at the present writing visiting in Liverpool, where he is attending meetings of the Welsh speaking people in various parts of the city. The following account from the *Liverpool Mercury and Post*, of a meeting held Saturday evening, April 1st, 1905, gives a very fair idea of how the services are conducted. Sometimes the meetings lack any startling features, while at other times they are quite sensational.—Ed.]

Mr. Evan Roberts was amongst the Welsh Pagans in Liverpool on Saturday night. The meeting, the fourth of the mission, was held in the Welsh Wesleyan Chapel, Shaw Street, and in theory, admission was restricted to ticket-holding non-church adherents. The chapel was packed with a congregation numbering from 1,200 to 1,500, while outside the gates were fully 1,000 more, including a large ticketless contingent from Wrexham.

From the very first, a note of exceptional enthusiasm and devotion was struck, and it was impossible to believe that anything like the bulk of the congregation were strangers to the means of grace and the exercises of worship. Before long the suspicion was confirmed that by some means which remains unexplained the intentions of the committee had been very largely frustrated by the wholesale entry of well-dressed, respectable, and comfortable looking churchgoers and members who had either been admitted without tickets or had obtained the tickets intended for others.

While the hymn "Pen Calfaria" was being sung, at a quarter-past seven, Mr. Roberts arrived in the company of his sister and Miss Davies and the Revs. John Williams, Prince's Road, and Thomas Charles Williams, Menai Bridge. The evangelist appeared to be usually happy and light-hearted. Ascending the pulpit, he took a seat well to the front, and in his favorite attitude of elbow on rail and face on hand he smilingly surveyed the congregation. Fifteen minutes later, in the middle of the hymn, he got up and opened the Bible. The singing stopped. "Sing on, sing on," he said, and the praise was continued with tremendous vigor and effect. Meantime, Evan Roberts resumed his searching survey of the congregation, the expression on his mobile face alternating from light to shade, and from shade to light. Then Miss Annie Davies started the Love Song of the Revival, but before she had got through the first verse she burst into passionate prayer: "If there be anyone here that knows not Thy infinite love, oh, divine Father, save him, save him," she implored, and then subsided into a paroxysm of sobbing.

Spontaneous prayers then broke out from every part of the building. "Remember Manchester, where I live," was one petition; while others prayed for themselves, their loved ones, or their comrades in the workshop. An unseen man in the gallery gave vent to his feelings in a sacred solo, sung in a fine baritone voice, and simultaneous petitions in Welsh and English, now imploring and now exulting, followed for a considerable time. The slightest tendency to singing was on several occasions encouraged by the evangelist. "Hush, hush," came in a whisper from those unused to revival usages when prayer and praise became intermingled, and more or less unintelligible. "No, no," said the Revivalist, "there must be no hushing; sing on."

After a while the evangelist again stood up, and, handling the Bible with nervous fingers and smiling continuously, he gave an earnest, well-reasoned, and powerfully-persuasive address on the text, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest," with which he interwove the parable of the Prodigal Son. "Dewch 'nol heno" ("Come back to-night"), he pleaded. "Your Father calls you and watches for you, and His outstretched arms are ready to receive you." "Diolch Iddo," said a workman on the ground floor. "Yes," said the evangelist, with his beautiful smile," "Diolch Iddo for all eternity."

Subsequently, the Rev. John Williams "tested" the meeting in the usual way, and as a result converts were announced from all parts of the chapel, each declaration being followed by the singing of "Diolch Iddo."

While a lady was singing a solo, the evangelist, whose mood had changed almost in an instant, declared excitedly that the Spirit had now moved away. "There are church members here," he said, "who have not prayed, and who are even jealous of the conversions that have been made. Pray for forgiveness. Jealous because Jesus is being glorified! There is to be no singing yet. Pray." After a while he again spoke. "There are some who have not yet asked for pardon. The work was going on blessedly, but there are five persons here who are hindering it. Will they go out, please? There will be no more saving till then. If things don't improve, I shall go. I cannot stand it any more."

The Rev. John Williams suggested in a whisper that the obstructionists might be non-adherents. "No, no," said the evangelist in English, "They are Christians. They are still here. Perhaps names will be given just now." Another minister suggested that they might be English friends, who had not understood. "No, no," was the reply again; "they are all Welsh friends." Thereupon the evangelist subsided into a fit of intense anguish, moaning and rocking himself to and fro. "Oh Lord," he prayed aloud, "bend them, bend them." A flood of congregational prayer started, but the evangelist commanded silence. "Don't ask God to save," he said; "He is not listening now. Three of these five preach the Gospel. There will be an awful bending one of these days." This declaration produced a painful sensation, bordering on dismay, and the Rev. John Williams essayed to close the service by pronouncing the benediction.

The evangelist apparently heard not, and certainly took no heed. Somebody started an English prayer. "No, no," said Evan Roberts, as though in a trance; "they refused to listen; I don't know what will become of them."—The Rev. W. O. Evans: "May we not give thanks for those who have been saved?" "No," was the sternly authoritative reply. "He will not receive any thanks. He will receive nothing. He has locked heaven, as it were. I have seen meetings stopped in this way before."—A voice from the congregation: "We shall see you to-morrow night."—Mr. Roberts: "See me? Some people will see God and feel His hand before to-morrow night. Hasten out, friends, or pray for pardon." A hymn was started. "No, no; there must be no singing," again commanded the evangelist. Soon, however, the dark cloud lifted. Then smiling: "Perhaps we shall sing just now. Its getting clearer—now I tell you what we can do. Before we go to rest we can commit these five to the care of God. We shall sing now, and thank God for that."

APOSTLE JOHN W. TAYLOR.

When Johnson's army was approaching Utah, intent on destroying the Latter-day Saints, President John Taylor, with the rest of the people living in Salt Lake City, moved southwards. President Taylor located in Provo, and it was here that his son John W. was born, May 15th, 1858. After the settlement of the trouble, the family moved back to Salt Lake City, where the boy went to school and worked in the nearby fields and mountains. The young man's education was thus not limited to the book-learning of the schoolroom, but partook of the deeper experiences of rugged, active life.

He early became an active worker in the Church, taking part in the Sunday school, Mutual Improvement association, and the quorums of the Priesthood. He was especially apt as a teacher of children, his ability to entertain, and at the same time impress the children with good, sound doctrine was very marked.

While yet a boy, working at his father's sawmills in the mountains, he re-

ceived some remarkable dreams that were prophetic in their nature, and which have since been verified. So forceful were these manifestations that they remain destinctly with him to the present.

In the fall of 1880 Elder Taylor was called on a mission to the Southern States, and in company with Elder Matthias F. Cowley, a companion of his boyhood, who is now also one of the Twelve, he labored for some time in Southwestern Georgia. He remained two years on this mission and met with great success. He enjoyed much power in preaching, and often the spirit of prophecy rested upon him to a great extent. In his missionary labors Elder Taylor in a happy manner always adapted himself to the circumstances of the people with whom he labored. He would help them to plow the corn, and work in the cotton or tobacco fields, and while thus working he would preach the Gospel to those about him.

As an illustration of the spirit of prophecy with which he was often blessed, the following is told by Elder Edwin F. Parry in his sketch of Apostle Taylor: "While laboring in Rochester, Kentucky, March 19th, 1882, he wrote a letter to Elder Matthias F. Cowley, who was at that time also laboring as a missionary in St. Louis, Missouri. In this letter he made this prediction: 'I believe I speak by the spirit of prophecy when I say, if you are faithful you will yet become one of the Twelve Apostles of the Church of Jesus Christ in all the world, and by the power of God and the eternal Priesthood will become great in wisdom and knowledge, Amen.' No one but the two Elders knew of this prophecy until its fulfillment, fifteen years later."

Upon his return from the Southern States Elder Taylor was called as counselor in the superintendency of the Mutual Improvement associations of the Salt Lake Stake.

He was called to fill a vacancy in the quorum of the Apostles, and ordained to that position April 9, 1884, by his father, President John Taylor.

Since his ordination to the Apostleship, Elder Taylor has devoted his time to the duties of his calling, having traveled extensively in the United States, Mexico, and Canada, in the interest of the Church. In Canada he has transacted considerable business with the government officials, and his labors in the interest of the Latter-day Saints' colonies in that country have been persistent and fruitful. In 1887 he had an interview with the Canadian Premier, Sir John A. McDonald, to whom he bore his testimony to the truth of the Gospel.

In 1896 he was called to open a mission of the Church in the State of Colorado. Headquarters were established in the city of Denver, and the missionary work extended into the surrounding states and territories. The work thus begun by Apostle Taylor is still in a prosperous condition.

Apostle Taylor is a highly successful missionary. He is a forceful and characteristic speaker, his remarks often abounding with humor. At the close of his Southern States mission he had memorized and arranged in systematic order some four hundred Scriptural passages. He has baptized over two hundred and fifty converts to the Gospel, most of whom have accepted the truth through his personal ministration. He is pre-eminently a spiritually minded man, which combined with aptness in giving counsel on every-day duties, makes him a power for good among the Latter-day Saints.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, APRIL 13, 1905.

EDITORIAL

UNANSWERED PRAYERS.

"O, Thou by whom we come to God—
The Life, the Truth, the Way!
The path of prayer thyself hast trod;
Lord, teach us how to pray."

The supreme hour had come in the earthly life of the Son of God, when He was to suffer under the weight of the whole world's sins. It was night, and Christ and His disciples went out from the city to the Garden of Gethsemane.

"Sit ye here while I shall pray," said He to His disciples, and He left them and went further into the shadows of the olive trees; but He took with Him Peter and James and John, because, it seems, He was loathe to be alone.

And yet He was to be alone. "My soul is exceeding sorrowful unto death," He said to the three, "Tarry ye here, and watch." And then He left them and went further into the darkness of the garden by Himself, "And He fell on the ground, and prayed that if it were possible the hour might pass from Him, and he said Abba, Father, all things are possible unto Thee; take away this cup from me: nevertheless, not what I will, but what thou wilt." . . . "And there appeared an angel unto him from heaven, strengthening him."

As we look to Christ for an example in all things, so may we learn an impressive lesson on prayer from this scene in Gethsemane. Prayer is the key to the heart of God; and the Saints are taught the importance of coming in near and dear touch with the Father in heaven. In every hour of need there is a way open to the penitent and humble, and if we seek in faith and honesty of heart, God will not turn a deaf ear to our pleadings.

But we must ask aright; and how are we to do this? What ofttimes seems to us to be just what we need, and just what will do us the most good, may in truth be the very opposite. The child asks its parent for an article of food that is pleasant to the taste, but which the parent knows is not good for it. The child may want a dangerous plaything because a sharp, glittering edge attracts its fancy; and so we children of an Allwise Father, may ask for things that are not for our good, and when they are not given us, we, as

unwise children, are apt to complain, or lose our faith in the power of prayer.

Remember Christ in the garden. Here was the Son of God Himself, the Only Begotten, pleading with His Father in heaven. Here was One who had the power to still the winds, calm the waves, heal the sick, and bring the dead to life again. Here was One who could have asked for and received twelve legions of angels to protect Him from the onslaughts of His enemies. The crushing weight of the sins of the whole world was upon Him, and His agony was so great that He sweat great drops of blood. The bitter cup was presented for Him to drink. That for which He had come to the earth was now at hand, and the doing of that duty made even One who is God bleed at every pore. "Father," He prayed, "All things are possible unto Thee; take away this cup from me: nevertheless"—and here is the point of the lesson—"*not what I will, but what thou wilt.*"

Did not the Father look down in tender mercy on that Son, even as any father would upon one dearly beloved and suffering? Did He not hear His cries? And who shall say that the Father-heart of the Eternal was not touched by the sufferings of the Son. But an eternal principle was at stake. Christ had a duty to do, a duty for which He had left the courts of heaven to perform, a duty which He had taken upon Himself before the world was, and now was not the time, neither here the place to fail in that duty, though to do it would seemingly crush His soul with anguish.

Yet the Father was compassionate. Though He could not take the cup from His Son, He could send comfort to Him, and so we read that in answer to His prayer, "there appeared an angel unto Him from heaven, strengthening Him," that He might not fail to complete the work He had set out to do.

And so, dear friends, is it at times with us all. In our hours of suffering or of darkness, or of despair, we call on God for deliverance, and no deliverance comes. We ask for relief, and no relief comes. We pour out our souls to God for things dearer to us than our lives, and our petitions are not granted. Yet, rest assured, if we ask aright, God hears, though He may know it is for our best good that they be not granted. Rest assured that a sparrow falleth not to the ground without the Father's notice, and we are of much more value than sparrows. Have this assurance, oh faithful, pleading heart, God hears us, and knows us, and feels for us; yet, because He can see the end from the beginning, our ultimate blessing comes by withholding from us what we plead so earnestly to obtain.

Every prayer, therefore, that we offer to God ought to have within it, uttered or understood, those sublime words of the Savior, "Nevertheless, not what I will, but what thou wilt." Then we will not pray amiss. We acknowledge our own imperfection, our own lack of knowledge of what is best for ourselves. Father, we say, we earnestly desire such and such a gift; we think it will do us good, make us happy and wise and true—but, Father, we may not know, we may err in our judgment, therefore, we will rest the matter with Thee, and we will try to be satisfied with the result, whatever it is. Will not the Father then smile on us, and send to us, if not what we ask for, an angel to strengthen or His Holy Spirit to comfort us and whisper peace to our hearts?

The following beautiful lines are from the pen of Ella Wheeler Wilcox:

Like some schoolmaster, kind in being stern,
Who hears the children crying o'er their slates
And calling, "Help me, master!" yet helps not,
Since in his silence and refusal lies
Their self-development, so God abides
Unheeding many prayers. He is not deaf
To any cry sent up from earnest hearts;
He hears and strengthens when He must deny.
He sees us weeping over life's hard sums,
But should He give the key and dry our tears,
What would it profit us when school were done
And not one lesson mastered?

What a world
Were this if all our prayers were answered. Not
In famed Pandora's box were such vast ills
As lie in human hearts. Should our desires,
Voiced one by one in prayer, ascend to God
And come back as events shaped to our wish,
What chaos would result!

In my fierce youth
I sighed out breath enough to move a fleet,
Voicing wild prayers to heaven for fancied boons
Which were denied; and that denial bends
My knees to prayers of gratitude each day
Of my maturer years. Yet from those prayers
I rose alway regirded for the strife
And conscious of new strength. Pray on, sad heart,
That which thou pleadest may not be given,
But in the lofty altitude where souls
Who supplicate God's grace are lifted, there
Thou shalt find help to bear thy daily lot
Which is not elsewhere found.

N. A.

In the Star for March 23, the writer of the article on "The New Birth," President William W. Phelps, was said to be of the Nottingham conference, when it should have been the Birmingham conference. In last week's Star it was stated that three baptisms were performed at Hanley, Nottingham conference. The number should have been five; and Hanley is in the Birmingham conference.

Arrivals.—Elders Lester N. Lambert and Archie W. Chamberlain from Salt Lake City, arrived in Liverpool, April 7th, 1905, per s.s. *Baltic*, for the Netherlands mission.

The following missionaries arrived April 8th, 1905, per s.s. *Canadian*- For Scandinavia—Jens M. Christensen, Jeppe Jeppesen, Salt Lake City; Christian Jensen, Hyrum; David Stohl, Victor E. Madsen, Brigham City; Swen Swenson, Pleasant Grove; Orson Poulsen, Ephraim; Anders P. Neilsen, Granger; Gustav A. Seequist, Murray. For the Netherlands—Abraham H. Cannon, Salt Lake City. For Great Britain—Ben C. Rich, George Hilton,

Salt Lake City; William Lindsay, Heber; Henry A. Grover, Parker, Idaho; Eugene Gray, Inverary; David H. Candland, Chester. For Switzerland and Germany—Leland I. Acomb, Stanley F. Kimball, William S. Musser, William Gerns, Salt Lake City. For South Africa—Ralph A. Badger, Salt Lake City; Orval E. Peterson, Ephraim: Frederick A. Sheffield, Kaysville.

Appointments.—The Elders who arrived for Great Britain, April 8, 1905, are appointed to labor in the following conferences: Ben C. Rich, Liverpool; George Hilton, William Lindsay, David H. Candland, Birmingham; Henry A. Grover, Norwich, Eugene Gray, London.

Releases.—Elder George W. Willis of the London conference; Elder James Thomas of the Birmingham conference; Elders Thomas W. Condie and Alma N. Timothy of the Liverpool conference are honorably released to return home per s.s. "*Arabic*," April 14th, 1905, the latter on account of ill health. Elder George W. Tolley of the Leeds conference is honorably released to return home at his pleasure.

Departures.—The following Elders sailed from Liverpool to New York per s.s. *Majestic*, April 5, 1905: Winslow F. Smith, Nicholas G. Smith, John L. Sevey, Heber J. Burgon.

FROM THE MISSION FIELD.

District Meeting.—A district meeting was held in Kidderminister, Birmingham conference, Sunday, April 9th, 1905, with President Phelps and three other Elders in attendance. Two services were held. In the evening there was especially a good showing.

Sunday School Anniversary at Bradford.—An anniversary of the Bradford Sunday school of the Leeds conference was held in the Temperance Hall, Sunday, April 2nd, 1905. Three services were held. During the morning session a number of handsome prizes were given the scholars by the Sunday school officials for their prompt attendance during the past year. Superintendent Alexander and counselors spoke very encouragingly on Sunday school work; also of the increase of three years, from twenty-five to one hundred and forty-five, all active members. The afternoon meetings were largely attended by strangers and friends who listened very attentively to the Word of God which was spoken, also to the beautiful, well selected solos rendered by Miss Mary Wilshire, one of Bradford's promising young singers. The day was one of rejoicing.

Testimony of Healing.—Sister Mary A. Woods writes from Norwich under date of April 7th, 1905: "I feel that I would like to tell through the pages of the STAR what my Heavenly Father has done for me through the administration of His servants. From a child I always had a tumor on my leg, which gradually got larger until it was as large as a good sized egg. I consulted two doctors, but they could not do me any good, and at last one of them told me if it did not burst I should have to go to the hospital and

have it taken out. In August, 1900, it broke, and, although the doctor tried his best to heal it, he could not. Twice I had it cut, and once burned, but it did not seem to do it any good. Sometimes it was so painful that I could not walk at all. One Sunday in fast meeting, I heard one of the brethren get up and testify how the Lord had healed him, and the thought came to me that if I had the same faith, the same blessing would be given me. After the meeting my sister spoke to President Harris about it, and the following Saturday, June 11th, 1904, they administered to me. From that time until the present I have never had any more trouble with it, as it has gradually healed. I feel that I cannot do less than use this means to testify of the goodness of my Heavenly Father to me."

THE LEEDS CONFERENCE.

At the Leeds semi-annual conference, held April 9th, 1905, in the Temperance Hall, Bradford, there were present, President Heber J. Grant of the European mission, Elder Vernon W. Fairbanks of the Liverpool office, Elder Merrill of the Sheffield conference, President Abraham M. Hill and eighteen traveling Elders of the Leeds conference.

Conference convened at 10:30 a.m. President Hill welcomed the Saints and presented the general and local authorities of the Church, who were unanimously sustained. The clerk then read the statistical report of the conference. Elders William Preston, Cecil Woodward, and Vernon W. Fairbanks spoke briefly on the principles of the Gospel, and felt to rejoice that they had been called to such a glorious field of labor.

President Grant occupied the remainder of the time. He gave some timely instruction, and spoke upon the law of tithing, and the blessings derived by keeping the commandments of God. He then sang a solo, which was highly appreciated by all present.

At the afternoon meeting, Elders J. George Barrett, George W. Tolley, and Joseph W. McMurrin spoke of the blessings which the Gospel was bringing into the world, and the joy they received by spreading the same.

Sister Lillian Jeffries sang a solo entitled, "The Star of Bethlehem."

President Grant expressed his pleasure at seeing so many present. As a rule very few in the world give the Latter-day Saints a hearing. He explained many principles of the Gospel, and the way in which all may gain a knowledge of the same.

At the evening meeting Elder Reese W. Harper, W. Melvin Rich, and President Abraham M. Hill spoke briefly on the principles of life and salvation, and bore faithful testimonies to the genuineness of "Mormonism."

Sisters Mirian and Francis Rushworth rendered a duet, entitled "Tell us, O tell us."

President Grant said he was dependent upon the Lord for what he might say to the people present. Related many beautiful and illustrative instances of the truths of the Gospel, and why and how the Book of Mormon came to light. Spoke of the character of the Prophet Joseph Smith, and described the way in which Joseph received the plates from which the Book of Mormon

was translated. Bore a strong testimony that he knew God lived. He also said that Joseph Smith was a true Prophet of God.

Many of those present remarked that in all their experiences they had never before heard such a powerful sermon. Hundreds shed tears of joy at the words of inspiration which fell so eloquently from the speaker's lips.

Many strangers were present at the meeting, who said their views had been changed regarding "Mormonism." The total attendance during the day was twelve hundred and ninety-seven.

JAMES R. GLENN, Clerk of Conference.

SPIRITUAL GIFTS.

BY ELDER WILLIAM O. CREER, FORMER PRESIDENT OF THE BIRMINGHAM CONFERENCE.

SPIRITUAL gifts are special endowments received from God through the medium of the Holy Spirit. It would be impossible to enumerate all these gifts, but some of the most prominent of them are referred to by the Apostle Paul in the first epistle to the Saints at Corinth, as recorded in I Cor. xii: viz., "wisdom, knowledge, faith, gift of healing, working of miracles, prophecy, discernment of spirits, speaking in tongues, interpretation of tongues, and the gift of the testimony that Jesus is the Lord." A man may be in possession of all these gifts, or he may only enjoy part of them as the Lord wills, and they are given for the benefit of those who love Him and obey His laws. When any of these gifts are bestowed upon man, he must use them for righteous purposes only, or they will be taken from him.

To one is given "wisdom," that he may teach the people the best methods of attaining the greatest blessings. To one "knowledge," that he may correctly understand the laws of God pertaining to man's existence here, his relationship to Deity, and his possibilities for the future, so that he may teach others how to best fulfill the object of their creation. "To another great faith," that his confidence in the justice and mercy of God, and in the saving power of the Gospel may be firm. To another "the gift of healing," that through his instrumentality the power of God may be brought to bear upon those afflicted, causing things to work in accordance with the laws of nature. To another the "working of miracles," as sometimes our environments prevent us from doing that which we know to be right, or in fulfilling the commandments of God, therefore higher laws than those known to man must be brought into action in order that the purposes of God may be accomplished, and at such times men are used as His agents in making these higher laws effective. By reason of our limited knowledge of the laws that govern the universe, we look upon such circumstances as miracles. The Bible contains a record of many such instances, as the Israelites crossing the Red Sea, obtaining water from the Rock, the sweetening of the waters of Marah, the Savior calming the tempest, and the miraculous feeding of the multitude. To another it is given to prophesy, that he may gaze into the future and warn the people of approaching danger, or to comfort them in sorrow by the promise of the blessings that await the faithful. To another "the discernment of spirits," so that false and

corrupt spirits may not be permitted to deceive the Saints. To another "the gift of tongues," for the praising of the Lord and the furtherance of His purposes, as was manifest on the day of Pentecost, when this peculiar gift was exercised by the apostles to such an extent that the multitude composed of people speaking some fourteen different languages heard the Gospel message, each in their own tongue, who otherwise would not have been privileged to understand the Apostles' teachings on that occasion. To another "interpretation of tongues, "that he may explain to those present the thoughts expressed by one speaking in a tongue unknown to them. To another the gift of knowing that Jesus is the Lord and Savior of the world. If any one of these gifts of the Spirit is better than another, and it is apparent that such is the case from the writings of Paul (I Cor. xii: 31), I believe the possession of a testimony that Jesus Christ is the Son of God, and that the plan of salvation instituted by Him is the only way by which we can gain an exaltation in the kingdom of heaven is one to be most desired and highly prized by each individual. Though a man may possess great wisdom and knowledge, though he may have witnessed the performance of many mighty miracles; though he may have experienced the gift of tongues and interpetation of tongues; and even though he may have been visited by a heavenly messenger, yet if he has not that testimony of the Spirit burning within his bosom, he is standing on very slippery ground and apt to fall at any time. All other gifts we enjoy as occasion requires, but the gift of the testimony of the Spirit we can have with us always. It was the possession of this gift that enabled the ancient Saints to endure the hardships and persecutions heaped upon them by Pagan philosophers and Roman tyrants. It was this knowledge that caused the Saints in this dispensation to withstand the trials they passed through in Missouri, Illinois, and the great exodus to the Rocky mountains. It was this testimony burning within their bosoms that caused our parents to leave the land of their birth, sacrificing all that was dear to them by the ties of nature, and endure without complaint the trials of a pioneer life, so that the Saints of God could have a place to gather.

Whenever the Gospel has been upon the earth, spiritual gifts have been manifest. In I Cor. xii: 28, we read that God [not man] placed these spiritual gifts in the Church, and in the absence of any evidence that He has removed them we must conclude they are there still. The words of our Savior (Mark xvi: 17,) are also very explicit in regard to the gifts of the Spirit. He says, "These signs shall (not may) follow them that believe." He then names some of the gifts of the Spirit. In the sixteenth verse we read, "He that believeth and is baptized shall be *saved*." From this we learn that the gifts of the Spirit shall follow all those who believe unto salvation. Then if among any people claiming to be believers in Christ and the saving power of His Gospel, these Spiritual gifts are not enjoyed, that is conclusive evidence that they are not the kind of believers that will receive salvation. It would be impossible to accomplish the purposes of God without these gifts. They are not to be displayed before mankind for the purpose of gratifying idle curiosity, but are to be used for the advancement of righteousness in the earth and the upholding of God's kingdom.

There can be no question about the Saints of the primitive Church enjoying

these Spiritual gifts. The only question is, are they enjoyed by any people upon the earth to-day? If they are not, it must be that there are no true believers on the earth, because the Word of God teaches us that "He is no respector of persons," and "the same yesterday, to-day, and forever," which would not be true if He would grant special graces to one people and withold them from another in like condition.

The Latter-day Saints claim to be in possession of all the gifts and privileges promised to true believers. The space allotted for this article will not permit me to refer to the many instances on record in proof of this assertion, but to those who desire to investigate these evidences for themselves they can find some of them in the following works. "History of the Church," vol. 1, pages 82, 85, 154, 170, 271, 272, 197, and 322. Roberts' "New Witness for God," pages 249-280. "Prophet of Latter-days," pages 27-34. MILLENNIAL STAR, vol. 64, No. 48; vol. 66, Nos. 32 and 48.

We read in Gal. v: 22-23, that the "fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance." To prove that these fruits of the Spirit are manifest in our midst to-day, we point, without fear of successful contradiction, to the history of the Church during the seventy-five years of its existence, and also to the life and works of every true Latter-day Saint.

It seems to me only reasonable to conclude that where we find a people who have the Gospel of Christ, there we will find a people enjoying the gifts of the Spirit, the absence of which in any organization is proof sufficient that they are not in possession of the Gospel, that is, "the power of God unto salvation."

CURRENT COMMENT.

Other Scripture than the Bible.

THE *British Weekly* for February 2, 1905, commenting on the text in Col. iv: 7-16, has this to say on the incompleteness of the Bible:

"We must never forget that St. Paul's epistles are the surviving fragments of the personal correspondence of a great missionary. Each of his letters was evoked by the special needs of some community of converts, and was written with direct reference to a particular situation in the mission field. And so these letters combine in an astonishing way truths which are the most absolute and universal with personalities which are the most intimate and endearing.

"In this connection we may remember also that not a few of St. Paul's missionary letters have been lost. Bishop Lightfoot 'can hardly resist the conclusion that we have (in the New Testament) only a part—perhaps not a very large part—of the whole correspondence of the Apostle, either with churches or with individuals.' In this very chapter, Col. iv: 16, he refers to an 'Epistle to the Laodiceans,' which may or may not have been identical with what we call the Epistle to the Ephesians. It appears certain, again, that St. Paul wrote at least one other epistle to Corinth. Indeed, 'he who lives in himself the life of all the churches, who is praying for his converts night and day, and who allows no other concern to occupy his mind—of such

a one is it reasonable to suppose that, during his whole ministry, to all his followers in many lands, he wrote no other Epistles but those which have come down to us?'"

Some Foolish Questions.

An anti-"Mormon" has been finding fault with leading Church officials because they are actively engaged in the affairs of life. This criticism has been made by the asking of such silly questions as these:

"Did Peter ever start a bank? Did John, the beloved, ever head a corporation to build a sugar factory? Did James ever organize a light and power company in Jerusalem? Did Andrew get a franchise to light Jerusalem and Capernaum? Did Philip ever name any candidate for office and insist upon his election?

The *Deseret News* replies to these questions as follows:

"How cleverly thoughtful that is, and what tremendous forceful logic? But the argument is not carried out towards its logical consequences. The questioner should have continued, particularly since it is generally admitted that fools can ask more questions than a wise man can answer. He should have persevered somewhat in this vein: 'Did Peter ever start a tract society or a home mission? Did John, the beloved, ever head a missionary society for the conversion of Hottentots? Did James ever use a match? Did Andrew ever see an electric lamp or press an electric button? Did Philip ever cast a vote for any civil officer? Did any of the first Apostles build cathedrals, send ambassadors to foreign courts, create cardinals, archbishops, etc? Did they?'

"And this mode of argument might be carried still further, if the intention is to create the impression that only that which Peter and his companions in the Apostleship did, is right. Let us see: Did any of the Apostles ever wear a collar and a necktie? Or a pair of shoes? Or gloves? Did they ever take a trip with a steamboat? Did they ever visit a world's fair? Did they ever use a telephone? Did they ever write for a newspaper?

"It is clearly seen, that to the asking of questions there is, literally, no end. Also, that an argument on such lines is appropriate only among the unfortunate inmates of a lunatic asylum.

"The apostolic injunction to engage in that which is true, honest, just, pure, lovely, and of good report, holds good in all ages."

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